A discussion on 7 more potential Finnish and Quechuan word similarities found in April 2025 and published in April 2023 and which were not published in my recent print-only book that was published in March 2025 (this April 2025 article includes 7 main Finnish words discussed with 7 possibly related Quechua words and discussions), published only on archive.org, published in the UK

Written and published by Linden Alexander Pentecost. Published in the UK on the 17th of April 2025. This article is only published on archive.org. This article is published only on archive.org and not in any other place online (including on my, the author's own websites) or in any kind of book, whether print or digital. Note that this article is entirely separate and unrelated to my recently published print-only book concerning other (different from those included in this article) Finnish and Quechua similarities, which I published in March 2025 (the title of that book is included further into this article). This article in front of you and the aforementioned print-only book are also entirely separate from my other publications concerning Finnish and Quechua, and related topics and word similarities, which I have published. No AI was used in the creation of any part of this article. This article is published under the Attribution-NonCommercial-NoDerivatives 4.0 International CC BY-NC-ND 4.0 Deed license, (on archive.org the equivalent Creative Commons Attribution-NonCommercial-NoDerivs license is what this article is published under, but both are sufficient). This article contains 6 pages, page 6 is not completely covered in text though, but still has a lot of text and article. You are currently on page 1 of this article, which begins towards the bottom of this page with a general description after the title and this long paragraph, the article proper begins under the title: Part 1 of this article with an overview, background and theories on "cosmic music" and "language", including some info on some of the other publications by the author, and is followed (under the title "Part 2 of this article") by 7 numbered word connections between Finnish and Quechua words, and additional information about the etymology and semantics of these words, and how they might connect, after each numbered point respective to the connection in question (continued under the title: Part 2 of this article). The information in this article is my own thoughts and I am not saying in any sense what the truth could be of why these similarities seem to exist between these two languages and language families. At the end of the article is a note by the author a reference is given (1) for the Proto-Afro-Asiatic words discussed also in relation to one of the Finnish-Quechuan word connections in this article. Note that the last four Quechua and last 4 Finnish words discussed in relation to those last four Quechua words, all begin with [p]-sounds and some sound a little alike (from one numbered point to the next), even though the Quechua and similar Finnish words discussed after each numbered point are separate from those after other numbered points, although two of the numbered points (numbers 4. And 5.) may be connected. Note that Part 1 of this article is also a description not previously published even though I have talked about related subjects in a different way in other publications. Note that most of my publications are only published in one format, but I use different formats and forms of publication depending on the subject and type of work. This article in front of you is one of the few only published on archive.org. **This article discussed word connections found by the author in April 2025 (also when this article is published), and none of these word connections were included in my print-only book also with Quechua and Finnish similarities, which was published in March 2025).** This article is dedicated to all those who I love. In this article I also discuss a magical dream which I have not discussed before. No AI was used in the writing of or creation of any part of this article nor has it been used for any of my publications.

Part 1 of article

For some years now I have been looking at similarities in languages that go beyond the traditional classifications of languages into their respective families. This started many years ago, and whilst I was already very interested in the Celtic languages, during which time I

realised that I felt drawn to the more ancient, pre-Celtic peoples in Britain and Ireland, and over time I came to see how modern Britain and Ireland could be as much pre-Celtic as they are Celtic, and how many of the deepest ancestral presences of these lands, the ancient gods, traditions, whilst often classified as “Celtic”, could be far older.
However as I looked more into ancient history, I began looking at how Ireland, Britain, and other parts of Europe, might have once been a part of a more connected world, where perhaps even prehistoric Europeans and indigenous Americans could have been at one time, in some places, closer to one another than we realise. Such ideas have been thought and written about for a long time (albeit often not in terms of linguistics), but often these subjects are approached from what is essentially another angle of European colonisation. I have never agreed with this, and have always considered these relationships as indicative of shared connections and links in our heritage. In terms of these connections between Finnish and Quechua, I do not believe that these connections originate from modern day Finns, for example, but rather that they could originate in ancestral cultures that in some way connect to both modern day Finns and to indigenous peoples of the Andes, and elsewhere. The similarities in the Finnish and Quechua languages (and other linguistic similarities that connect South America and Uralic languages in particular) are something that I started delving into as an eye opening but also natural progress. I noticed similarities and then found more of them, and other points and topics in relation to this. I have not counted how many similarities I have found so far between Finnish and Quechua, nor between Uralic in general and indigenous western South American languages in general, but in terms of the former and the latter individually, I have found a significant number of similarities between Finnish and Quechua, and a significant number of similarities between other Uralic and indigenous western South American languages in a more general way. This is not to mention to the other language families, such as Indo-European, Afro-Asiatic, Vasconic and Polynesian languages for example, which are also seemingly a part of this picture.

One important thing I would like to mention here is that these similarities are not always about exact, predictable phonetic variations between Finnish and Quechua (although this often happens too), but sometimes the similarities are more observable in the basic syllabic pattern, rhythm or structure. So I do not think there was any such thing as “Proto-Uralo-Quechuan” or some other made up name to explain a common origin, I think it more likely that these original root words and structures shared between Finnish and Quechuan, were like a form of music, which was heard, its rhythm understood, and that then different aspects of this music, language and rhythm were then “interpreted” into more recognisable phonemes as we speak them. I also believe that this original, musical language, did in many ways describe things more in terms of universal, spiritual processes, rather than as tangible concepts in the same sense that many of our languages possess today. I think perhaps that these words, are a set of words in a part of the universe’s onomatopoeic, musical language. They possess and connect to a form of awareness that goes beyond the tangible meanings we often attach to words in the human experience, and with an elevated state of consciousness, I believe that these words are fundamentally a form of energy, music and vibration, which is connected to the cosmos. When these ancient words are passed down to us today, we often I think have become separated from this original world consciousness in its entirety, and thus only certain aspects of the original, energetic meaning may be preserved in how these roots appear in different languages. But at one time, I believe that our ancestors were able to understand this cosmic music more easily, and that it is in that time, an eternal dreamtime, where these languages connect. This

might sound very philosophical and unusual, but it is important for me to say that I do not believe Finnish and Quechua, and Afro-Asiatic for example, are connected via the history and reality that is plainly visible to us; but rather that they could be connected in what is not plainly visible in our history, but which still exists to us in the forms of words, language, history, stories, and ancient sites, all of which relate I think to this “dreamtime” of the original music and creation. Whilst I certainly think it possible, likely even, that maritime contact existed between South America and Eurasia, it is not necessary to rely on maritime contact as the original reason for these connections. Note that when I imply Finnish and Quechua could be connected through a facet of this cosmic music, this is to say that other languages are I think linked in mysterious ways through other facets of this cosmic music, for example what one might call Proto-Afro-Asiatic could be another facet of this cosmic music; whilst the ancient Sino-Tibetan influence in Sino-Tibetan languages could be through another facet of this cosmic music. This is of course, only my personal beliefs, and I am not trying to disprove the existence of already well-established connections in languages. Anyway, in the next part of the article, part 2 (starting on the next page) begin the 7 Finnish words compared with 7 Quechua words which are similar in sound and semantics to their Finnish equivalents (each of these 7 word connections is given a paragraph, some pretty long, to discuss the relationships of the particular word in question and other points and etymological connections). These are all word connections which I noticed this month (in April 2025), none of which I published in my print-only book published in March 2025 with different Finnish-Quechua similarities (the aforementioned print-only book is titled: *Similarities in Quechua and Finnish language words newly noticed in March 2025 and not previously published, and other connected topics not previously published; book published only in print format and not in other formats; book published in the UK*. Note that in other articles recently I have discussed other links between languages, that sometimes include Finnish and Quechua in a less specific way, but which are also entirely separate from the article in front of you and from my previous books and articles, including the print-only book I published last month. Some of these other separate articles include:

.60: Chukto-Kamchatkan & more Chukotkan etymological connections (not in my recent print-only book), the link to which is:
https://www.bookofdunbarra.co.uk/website-articles-56-70/60-chukto-kamchatkan-more-chukotkan-etymological-connections-not-in-my-recent-print-only-book
.61: The Veps language and a couple of Veps – Quechua similarities (not in my recent print-only book), (Veps is a Finnic language closely related to Finnish), the link to this article is:
https://www.bookofdunbarra.co.uk/website-articles-56-70/61-the-veps-language-and-a-couple-of-veps-quechua-similarities-not-in-my-recent-print-only-book
Note also that I recently published another article on possible connections with Chinese language and peoples and the Americas, and Mandarin-Chinantecan similarities. This article is titled: *62: Ancient Chinese in the Americas, and Chinantec (not in my recent print-only book),* the link to which is:
https://www.bookofdunbarra.co.uk/website-articles-56-70/62-ancient-chinese-in-the-americas-and-chinantec-not-in-my-recent-print-only-book - note that none of these aforementioned articles, published only online, are related to or the same content as found in my recently published print-only book.
Note that in my recently published print only book I also talk about polygonal masonry around Kotka for example (separate examples of polygonal masonry are in the book, separate from the examples of other polygonal masonry sites and info about them in my online-only articles and Silly Linguistics article where I mention previously noticed polygonal masonry in Finland and other parts of Northern Europe).
Part 2 with the 7 etymological connections and comments begins on the next page

Part 2 of this article

The newly discovered (in April 2025) word connections are as follows; note that each word-connection (with at least one Finnish and equivalent Quechua word) begins with a number, followed by the details of the connections. Note that each numbered word connection is given in a slightly smaller font size so to fit this whole article onto 6 pages. These paragraphs and the word connections discussed therein are numbered 1. to 7. and begin below, as follows:

1. The word for “spark” in Finnish is **kipinä** or **kipuna**, the latter tends to be found in eastern Finnish dialects. Other Finno-Baltic cognates include Estonian *kibe,* Votic *kipunõ* and others. In Quechua, the word for “spark” is **ch’iphñi** or **ch’iphchi**. If the Finnic and Quechuan words are related, then the **k-** in the Finnish and other Finno-Baltic forms are likely equivalent to the ejective **ch’** in Quechua, whilst the aspirated **ph** in the Quechua forms are likely equivalent to the **p**’s in Finnish **kipinä** and **kipuna**. The Quechua form **ch’iphñi** also contains the **ñ** sound in Quechua, perhaps equivalent to the **n** in Finnish **kipinä** and Finnish **kipuna**. Note that these n-sounds are not visible in all Finno-Baltic forms (e.g. in Estonian *kibe*) nor are they visible in all Quechuan forms (e.g. Quechuan **ch’iphchi**), perhaps indicating that the Finnish and Quechua languages sporadically preserve this “n”. Quechua **ch’iphchi** has an extra **ch** instead of the **n** which may be a form of reduplication of the initial ejective **ch’**. By analysis of only the forms **kipinä** and **ch’iphñi**, the basic root structure could be written as *kip(V)nV for a more Finnic form or as *č(‘)iph(v)nV for a more Quechuan form.

2. The Finnish word for “forest” is **metsä** (although, depending on the dialect you can also say *mettä, mehtä, messä* or *meθθä.* I have previously discussed this word in relation to other words in often unrelated languages, including in my recently published print-only book, where I linked this word to Mapuche *mawida* - “forest” (Mapuche being another indigenous language of Western South America). However it is only in April 2025 when I noticed some Quechua similarities to Finnish **metsä**, although the semantics are somewhat different. To understand this connection, I first want to suggest that Finnish **metsä**, its dialectal equivalents, and for example Estonian *mets* and Votic *mettse* for example, might be connected to the English word “mesh”, and in extension, to Old English *masc* - “net”, and for example to German *Masche* “stitch” or “link”, and to Swedish *maska* - “mesh” and other etymologically related words in Germanic languages. In Quechua there are two verbs that appear similar to these words (including to the Finnish), and which both have meanings that can be connected to the Finnish forms, especially when this possible relationship to Germanic words like English “mesh” is taken into account. These Quechua verbs are **mask’ay** - “to look for”, and **mast’ay** - “to extend” or “cover over” or “spread”. The Quechua verb **mask’ay** could connect to this in the sense of the challenge of finding or locating something in a “forest”, (Finnish: metsä), and also in the sense of foraging for example in a thick, covered, concealed place. This would explain how **mask’ay** and **mast’ay** could be connected. Furthermore, in Finnish there is the verb **metsästää** - “to hunt”, which is derived from **metsä** - forest, and much in the same way perhaps as in the Quechua verb **mask’ay**, the implication may be that of foraging for or finding something in a mesh-like, concealed, or simply “forested” place. Note that in some Uralic languages a root appears to exist meaning “edge” or “far away” which is perhaps also connected to the root in metsä, perhaps the implication here being that the forest, the mesh-like place, is the “edge” of the human realm. The Quechua verb **mast’ay** - to extend, cover over or spread, is of course semantically akin to how a forest spreads and covers in a mesh-like way, a tapestry of trees and their roots, branches, and the whole associated ecosystems. This word **mast’ay** also derives the Quechua word **mast’a** which means “carpet”, and one can easily see how a forest is spatially and symbolically akin to a mesh or

carpet that has spread covering the land (which I like, because forests are a good thing). Note that there are also other aspects to the semantics of these words, which I have discussed elsewhere but not in this article). But I will briefly say that, for example, in terms of the matter itself that makes up the forest, the mesh, one can see a similarity between Finnish **metsä** and Ojibwe *mitig* - “stick” and Proto-Afro-Asiatic *ma/iṭw- ~ *may/wṭ- - "stick; branch (of a palm tree?) (1). By analysis of this via Afro-Asiatic roots, there is a possibly prefix *ma-, also visible in *makay - “stick” (1) (which contains I think -kay as a different root, I have discussed elsewhere). If we analyse the -tig in Ojibwe *mitig* and /iṭw or /wṭ (1) in Proto-Afro-Asiatic *ma/iṭw- ~ *may/wṭ (1) as having an individual meaning as well as being connected to metsä, mesh, mask’ay etc, then this -tig, /iṭw or /wṭ element could be compared with English “stick”, “twig” and with Squamish *stsek* - “stick” for example.

3. In Finnish one of the words for “frost” is **halla**. This bares a striking similarity to Quechua **sulla** - “dew”, especially given that often I find an initial Finnish **h-** can be equivalent to an initial Quechuan **s-**, e.g. Finnish *henki* - “soul”, Quechua *sonqo* - “heart”; although the opposite can also be true, e.g. Finnish *sammakko* - “frog” and Quechua *hamp’atu* - “frog”, to give just one example of both. In the case of Finnish **halla** - “frost” and Quechua **sulla** - “dew”, “frost” and “dew” are metaphysically and semantically connected; and furthermore, there are etymological equivalents of Finnish **halla** in the Sámi languages, for example Northern Sámi *suoldni* which can mean “dew” as well as “frost”. In addition to Northern Sámi *suoldni* possessing the initial *s- rather than h-, it can mean “dew”, both of these things making for a strong similarity to Quechua **sulla** - “dew”. One can by extension see a similarity here to many other root words in different languages connected to water, light and reflection, e.g. Scottish Gaelic *sàl* - salt water, Scottish Gaelic *sùil* - “eye”, Finnish *silmä* - “eye”. One can also see a connection for example to words for “sun”, “light”, “spin” and “soul”, including English “soul” and Finnish *sielu* - “soul”, the implication perhaps being that the soul is akin to water, to a reflection, to something circular, droplet-like and light-emitting or light-reflecting. In terms of how and why a word for “dew” or “frost” can be linked to a word meaning “light, soul, flood”, consider the way in which the English word “dew” is cognate to the Latin word Devs - “god”. I have discussed more on this in a lot of detail elsewhere.

4. The Finnish word for “waterfall” is **putous** (note that *koski* can also mean “waterfall” however). The word **putous** is derived from the verb *pudota* meaning to fall or drop downwards, with some implication of liquid-like movement being implied. One can see a similarity here to the Quechua word **phaqcha** meaning “waterfall”, although clearly the Quechua would interpret the possible original medial “stop” as the **qch** consonant cluster, whilst in Uralic languages a [t], [d] or [l] sound occupies this position. Nevertheless I do think it possible that Finnish **putous - pudota** and Quechua **phaqcha** might be related.

5. The Finnish word “to shine” is **paistaa**, which is a verb also meaning “to beam” as in, when smiling, and also meaning “to bake”. One can see a similarity here between the Finnish verb **paistaa** and the Quechua verb **phaqsay** meaning “to glitter”. If this is so, then the -st- in Finnish paistaa would be equivalent to the qs in Quechua paqsay, which is not I think an unrealistic variation by any means, the major difference being that the Quechua form has the stop before the s rather than after. In addition, there is certainly some similarity between Quechua **phaqsay** and Quechua **phaqcha** - “waterfall” mentioned in word connection point 4 above (the paragraph before this). This is not impossible perhaps considering the way in which light can “descend” and fall down, as in the Finnish verb pudota, and how waterfalls reflect light. Note that in the past few months I have published a little on the symbolism and magic of waterfalls and of the idea of water falling from the skies. In an article for the *Silly Linguistics* magazine I discussed a dream I had about this on the Isle of Barra (not in the same article as my Outer Hebrides Gaelic dialects article posted on archive.org in 2024). I

also had another, separate dream not so long ago, in which I was walking along a path between green trees with shining leaves. Suddenly the light behind the leaves became more intense, and I saw a well above me, an upside down well in the sky, reflecting the light beautifully. This was indeed a beautiful and intriguing dream. (Note that in other articles published on archive.org I have also talked about other dreams).

6. Finnish **paksu** - “thick”, bares a close similarity to Quechua **phatu** - “thick”. The Finnish word **paksu** is normally explained as having entered Uralic from an Indo-Iranian origin, although there is no sure evidence of this, just some similarity to Indo-European forms. I think it possible that the Finnish and Quechua words are related; but also that Quechua **phatu** in particular also shows some similarity to the Northern Sámi word *buoidi* - “fat”, to which I have also found and published about other possible indigenous south American cognates. As well as the semantic and consonant similarities between **paksu** and **phatu** it is also noteworthy that both words contain a similar vowel sequence of an [a] sound and an [u] sound (although in Quechua these vowels are likely not [a] and [u] in this word but allophonic variants thereof).

7. The Finnish verb **puhdistaa** - to clean, clear or purify, shows I think strong similarity to Quechua **puchay** - to sweep or clean. The root of the Finnish verb is **puhd-** “clean”, thought by some to be of Indo-Iranian origin; and whilst I am sure a connection with Indo-Iranian exists, I am unconvinced that this is a borrowing from Indo-Iranian into Uralic. One can also see a similarity to the Finnish verb **putsata** - to clean, supposedly from Swedish *putsa* - to clean, originally from German *putzen* - to clean, although this word itself in German is of unknown origin, therefore we need not explain this word in Finnish and Swedish as having a German origin necessarily. There is naturally a similarity between **putsata**, *putsa, putzen* and **puhd-** in **puhdistaa** as well, and I am unconvinced that it is necessary to explain these words and their similarities as being Indo-European loanwords into Uralic. The Quechua verb **puchay** - to sweep or clean, and its similarity to **puhdistaa** and **putsata** is again interesting, and may be another example of a close similarity between Quechua and Finnish words.

I hope that this article was an interesting read. This article is from my own research and understanding of the various languages discussed; with exception to the Proto-Afro-Asiatic vocabulary marked as being from source 1, marked with “(1)” in this article. Source one is as follows: the Proto-Afro-Asiatic vocabulary included in this article was reconstructed by Alexander Militarev and Olga Stolbova, and can be viewed on the website https://starlingdb.org/